

antes de que
se le vea
en la II, i por
que no hay?

God has given to us, I know well, the liberty of use, but only so far as necessary; and He has determined that the use should be common. And it is monstrous for one to live in luxury, while many are in want. How much more glorious is it to do good to many, than to live sumptuously! How much wiser to spend money on human beings, than on jewels and gold! How much more useful to acquire decorous friends, than useless ornaments! Whom have I said ever benefited so much as commoners? It remains for us, therefore, to do away with this allegation: Who, then, will have the more sumptuous things, if all select the simpler? Men, I would say, if they make use of them impartially and indifferently. But if it be impossible for all to exercise self-restraint, yet, with a view to the use of what is necessary, we must seek after what can be most readily procured, bidding a long farewell to those ornaments.

Miguel
Banchero

San Tom
plor y
oliver

12 años
mujeres
también

Evangelism from the Periphery: A Galilean Model

Orlando E. Costas

La oración y el proceso de la liberación interior

Carmen M. de la Vega

In fine, they must accordingly utterly cast off ornaments as girls' gewgaws, rejecting adornment itself entirely. For they are beautiful and good, and the soul alone is beautiful. For in the soul alone are beauty and deformity shown. Wherefore also only the virtuous man is really beautiful and good. And it is laid down as a dogma, that only the beautiful is good. And excellence alone appears through the beautiful body, and blossoms out in the flesh, exhibiting the amiability of the soul.

Reseña bibliográfica

Luis N. Rivera-Pagán

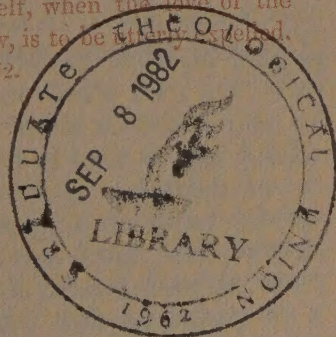
the character like a beam of light gleams in the form. For the beauty of each plant and animal consists in its individual excellence. And the excellence of man is righteousness, and temperance, and manliness, and godliness. The beautiful man is, then, he who is just, temperate, and in a word, good, not he who is rich. But now even the soldiers wish to be decked with gold, not having read that poetical saying:

"With childish folly to the war he came,
Laden with store of gold."¹

But the love of ornament, which is far from caring for virtue, but claims the body for itself, when the love of the beautiful has changed to empty show, is to be utterly expelled.

¹ Iliad, ii. 872.

**Reflexiones
teológicas
desde
el
margen
hispano**



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Apuntes se propone, desde una perspectiva hispana, ofrecer "apuntes" o notas marginales que ayuden a redefinir e reinterpretar la vida y el pensamiento de la iglesia. Pero al mismo tiempo esperamos que esos "apuntes" desde la periferia "apunten" al centro mismo de esa vida y ese pensamiento.

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Evangelism from the Periphery: A Galilean Model

Orlando E. Costas

John the Baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit."

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."

The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

Mark 1:4-15

The mind-blowing reality of the Christian faith is that it begins not simply with the incarnation of God's Son, but with his coming as Jesus of Nazareth. God's Son is sent as a man of flesh and bone to communicate the gospel of love to the world. As the first evangelist, Jesus is culturally situated; he is conditioned by his time and space. There is no other Christ than Jesus and there is no other Jesus than the Jewish carpenter from Nazareth in Galilee. This means that he went about evangelizing as a common person, who belonged to a particular people, spoke their language and saw reality from within their socio-cultural situation, life, and world-view.

One need not engage in a very profound study of evangelism in the New Testament to see its dependence upon the evangelistic practice of Jesus. Especially in the Gospels, but also in Acts and the Epistles, we are given a clear demonstration of Jesus' ministry as the starting point and model for the church's evangelistic action. The early church did not limit itself to a passing, illustrational or inspirational reference to him. Rather it structured its ministry in accordance with Jesus' own practices. Thus Jesus was not only conceived as the "pioneer and perfecter" of the faith (Heb. 12:2), but as its communicator par excellence.

In the first chapter of the oldest Gospel (Mark), we find one of the clearest summaries to be found anywhere in the New Testament of Jesus' evangelistic ministry. The reference to Galilee is no accident. Galilee is not only a "key" to understanding the Gospel of Mark,¹ but also to unlocking the meaning of Jesus' mission. Indeed it presents a unique contextual approach to evangelism.

The purpose of this article is to explore the nature of this approach. I shall begin with the consideration of Jesus as the man from Galilee. I shall then center on Galilee as an evangelistic landmark and conclude with an examination of the movement in Jesus' evangelistic ministry from Galilee to the nations.

Jesus the Galilean

Galilee was a cultural crossroads.² It was a commercially oriented region that had long been inhabited by Gentiles as well as Jews. During the time of Jesus, Jews lived side by side with Phoenicians, Syrians, Arabs, Greeks, and others. This racial mixture had given it the name Galilee, which means "circle of heathens" (cf. Is. 8:23). Hence Isaiah speaks of "Galilee of the nations" (Is. 9:1).

In this mixed, commercially oriented society, there was a natural, ongoing biological and cultural mixture. In consequence, Jews from this area had a peculiar accent and lacked cultural sophistication. Moreover, they had a slightly unorthodox theology and maintained a vigorous independence from the Jewish hierarchy in Jerusalem.

Galilee was the land of the rejected and despised. Because of their impurity, Galilean Jews were looked down by the Southern Jews of Jerusalem and Judea (particularly Pharisees

and Priests). The Jews of the South saw themselves as the heirs of cultural and religious purity. Galilee was for them synonymous with fool! Hence Nathaniel's response (Jn. 1:46) and the reason why the claim of a Messiah from Galilee appeared to the Jerusalem leadership as a ridiculous affirmation. "Search and you will see that no prophet is to rise from Galilee," said the Pharisees to Nicodemus (Jn. 7:52ff; cf. Mth. 21:11).

Yet Galilee produced some of the most militant and exclusivistic Jews of the time. While some Jews readily mixed with Gentiles, others intensified their exclusivism, seeing any type of collaboration with Rome as a sell-out. In the words of Virgilio Elizondo, "The name **Galilean** came to be associated with 'hard line hawk' – **Zealot** or **Galilean** came to mean the same."³ Accordingly, Romans despised Galilean Jews and forbade them to proselitize Gentiles.

Jesus came from this rejected and despised land, this "circle of heathens," to be baptized by John in the wilderness of Jordan (Mk. 1:9). The reference to the wilderness in John's ministry (Mk. 1:4) reminds us of Israel who was first called God's Son in the wilderness (Ex. 4:22f.; Jer. 2:2; Hos. 11:1-3). William Lane, following E. Lohmeyer, notes the contrast between Mk. 1:5 and 1:9. In 1:5 Judea and Jerusalem are in view; in 1:9 it is Nazareth of Galilee. In 1:5 **all** the people come forth to be baptized by John; in 1:9 **one** single representative – "the only Galilean mentioned by Mark who heeded John's call to the wilderness."⁴ Mark, says Lane,

... suggests that all of those from Judea and Jerusalem who come out to John prove to be yet rebellious and insensitive to the purpose of God. Contrary to expectation, only the one from Galilee proves to be the unique Son who genuinely responds to the prophetic call to the wilderness.⁵

Jesus the Galilean assumed the identity of the whole of Israel. He came to do what Israel could not do; namely, to be God's faithful covenant partner, the Servant of Yahweh, suffering redemptively for the nations, in order to bring into being a new people, indeed, a new humanity.

The fact that this narrative appears at the very beginning of Mark (in what scholars refer to as the Prologue) indicates that for Mark Jesus is the revelation of the Eternal Son, the bearer of salvation, and thus, the restorer of creation. He has penetrated "the wilderness," symbol of evil and death, to

affirm God's intention to bring about a new earth. Mark's reference to Jesus being in the wilderness "forty days, tempted by Satan," living "with the wild beasts" and being ministered by the angels (Mk. 1:13) is not without theological significance.⁶

Yet, the outstanding fact of the gospel is that God's Eternal Son was revealed in a "nobody." He became Jesus, a Galilean Jew, in order to make women and men "somebody," and through this event bring forth a new creation. Paul expresses a similar idea when he states that God chose the world's nobodies to save the world (I Co. 1:18-31). By becoming an obscure, foolish Galilean, the Son of God was able to open the way of a new exodus for Israel and, indeed, for the whole world. It is this historical reality that makes Galilee such a symbolic reference in the Gospels and a landmark in Jesus' evangelistic practice.

Galilee as an Evangelistic Landmark

Jesus not only came **from** but **into** Galilee. He returned to his province, after John had been arrested, to preach "the gospel of God" (Mk. 1:14). As a matter of fact, he spent the bulk of his evangelistic ministry in Galilee. Little wonder there are some 61 references to Galilee in the New Testament, the majority of which are in the Gospels.⁷ As Elizondo has pointed out, "many of the incidents that are best known to ordinary Christians took place in Galilee, or near it, or on the road between Galilee and Jerusalem."⁸

Galilee is the stage of Jesus' public proclamation of the gospel. So convinced were the early Christians of the public role of Galilee that the earliest liturgical tradition of the church was structured around two Christological moments. The first was the celebration of Jesus' Galilean ministry dedicated to the proclamation of the gospel (the Word). The second moment was centered on his death and resurrection, being "an explication, justification and validation of the first."

Because Galilee stands for the public character of the gospel, Mark summarizes Jesus' evangelistic ministry around the concept of the "kingdom": "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel" (Mk. 1:15).

In the Old Testament (especially the Psalms), the kingdom theme represented God's sovereign and active rule over all

creation (e.g., Ps. 145:10-13). It was proclaimed, celebrated and taught in the Temple (e.g., Ps. 24:7-10). It was also taught in the home and later in the Synagogue. In fact, the whole life of Israel was to be a continuous affirmation of God's creative and sustaining sovereignty over the world and of the accountability of every living creature to its Lord. God was not an absentee landlord for Israel. God was Yahweh, the Covenant-God, the Shepherd-King.

But there was also in the Old Testament (especially in the prophets) the idea of God's kingdom as a future hope: the promise of a radically new world order. This new order involved the overcoming of all antagonisms, whether between humankind and nature, people, nations, sexes, generations or races (cf. Is. 11:6ff). It implied an era of love expressed in an environment of freedom, justice and peace (well-being) (cf. Am. 5:24; Jer. 31:33; Is. 11:12ff; 19:18ff; 51:4; 42:4; 60:1ff). In sum, it anticipated the transformation of the entire created order: new heavens and a new earth (cf. Is. 65:17).

While Jesus presupposed (as all Jews did) the sovereign rule of God, it was the hope of the kingdom as expressed by the prophets that became the focus of his message. The good news he came proclaiming in God's behalf was the announcement of the new world order. That new world was for Jesus, as for the Old Testament prophets, the goal of God's mission. God was embarking on the establishment of the kingdom.

Jesus went beyond the prophets, however. He announced the break-through of the new world. In him that new world had come near. This is vividly demonstrated in the miracle-narratives: they were signs of the new creation; they proclaimed that creation will be made whole.

But by far the most outstanding sign of the coming of the new world was Jesus' death and resurrection. This event (for the New Testament it is but a single event), unveiled the mystery of the age to come: an age of life, not of death and decay. It made possible the anticipation of the kingdom in history (Mk. 4:30-32; Jn. 11:25) and yet kept the messianic future open to a final consummation (Mk. 13:32).

In summarizing Jesus' evangelistic practice around the concept of the kingdom, Mark tells his readers that the totality of Jesus' ministerial life and work was a continuous kerygmatic event (a public message). It is a personal gospel, the good news incarnated by the Son of God (Mk. 1:1). The locus of this message is Galilee. This is why Mark concen-

trates every major aspect of Jesus' messianic ministry in Galilee. Thus, for example, Jesus calls his disciples (Mk. 3:13-19) and sends them forth to preach and heal (Mth. 6:7-13) in Galilee. He begins to be rejected in Galilee (Mk. 3:21; 6:1-6) and from there launches his pilgrimage to Jerusalem, where he is crucified. Galilee is the place where Jesus establishes his messianic credentials, builds the base of the messianic community and begins to experience his messianic sufferings for the world.

Jesus' evangelistic ministry is not only done from "the periphery" but acquires its prophetic strength (credentials) there. Only thus is Jesus able to confront the "central" structures of Jerusalem with the radical message of the kingdom of God. If Galilee is the place of the rejected and margined, Jerusalem as the seat of the socio-religious system; it stands for established power, judgment and death.¹⁰ The goal of Jesus' ministry was to confront the powers and principalities (the socio-religious leadership) who had made their abode in Jerusalem and thus liberate for the new creation everyone who had fallen under the yoke of sin and death (cf. Mth. 11:28-30). This is why Jesus "made up his mind and set out on his way to Jerusalem" (Lk. 9:51, TEV).

From Galilee to the Nations

Jerusalem was not the end of Jesus' evangelistic ministry. Prior to his arrest, he made two prophecies. Firstly, he warned the disciples that they would "all fall away" as a result of his suffering death (Mk. 14:27). Secondly, he promised to "go before" them to Galilee after the resurrection (Mk. 14:28). Robert Meye¹¹ sees a close connection between this latter prophecy and the Easter announcement in Mk. 16:6-7 where an angel tells Mary Magdalene, Mary the mother of James, and Salome that Jesus had risen and commands them to ". . . go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you."

The expression "going before" in Mark corresponds to the "follow" associated with the call to discipleship. Thus the link with the first chapter of Mark, where in 1:17 Jesus appears commanding Simon and Andrew to "follow" him and promising to make them fisher-folks.¹² Now that the disciples who had followed Jesus to the end and have been scattered as a result of it, and they are to be restored into his company and become his evangelists throughout the world. Galilee, the point of departure for Jesus' evangelistic ministry, became also the

place of completion and the launching pad for the proclamation of the gospel in all the world to all the nations, even as Jesus had prophesied before his death (Mk. 14:9).

Yet, as Robert Meye has well pointed out, it was not until the final encounter of the disciples with the risen Jesus in Galilee that they were "given the decisive key to the secret of the kingdom (cf. 4:11): with this understanding they were able themselves to become Christ's authorized missionaries." Meye adds that their "reunion . . . with the One whom one of their own . . . had betrayed, whom they had all abandoned in the hour of peril, and whom the chief disciple had even betrayed thrice with a curse (14:71)" was a final demonstration of what Jesus had repeatedly taught them, namely, "that he had come to give himself for the many."¹³ It was also, one might add, a final reminder of the path that they would have to follow to be Christ's evangelists in the world. Though they had forgotten Jesus' repeated teaching and had abandoned him in the hour of trial, Jesus nevertheless restored and reconstituted them "as his company," liberating them for and empowering them to make known his message among the nations. Meye is correct: "This was the beginning of good news, of the gospel of Jesus Christ."¹⁴

What has Jesus' Galilean model to say to us today? Granted that the evangelistic practice of Jesus is foundational for the evangelistic community everywhere and at all times, can we say the same thing about its Galilean character and roots? Can Galilee be a symbolic reference for our respective contexts as well? What, if any, is the universal value of the particularity of Galilee? These are questions we hope to deal with in another article.

Notes

¹ Cf. E. Lohmeyer, *Galilee und Jerusalem* (Göttingen: Vandenhoeck und Ruprecht, 1936); Willi Marxsen, *Mark the Evangelist: Studies on the Redaction History of the Gospel*, trans. by James Boyce, Donald Juel and William Poehlmann with Roy A. Harrisville (Nashville: Abingdon, 1969);

R. H. Lightfoot, *Locality and Doctrine in the Gospel* (New York, 1934); L. E. Elliot-Binns, *Galilean Christianity* (London: SCM, 1956); W. D. Davies, *The Gospel and the Land* (Berkeley: University of California Press, 1974).

²Cf. Virgilio Elizondo, *Mestizaje: The Dialectics of Cultural Birth and the Gospels* (San Antonio: Mexican American Cultural Center, 1978), pp. 427ff.

³Elizondo, *Mestizaje*, p. 595. See also S. Zeitlin, "Who were the Galileans? New Light on Josephus' Activities in Galilee," *Jewish Quarterly Review*, 64:3 (1974): 189-302.
Review,

⁴William Lane, *The Gospel According to Mark* (Grand Rapids: Eerdmans, 1974), p. 54.

⁵*Ibid.*, p. 35.

⁶Hendrikus Berkhof, *Christian Faith*, trans. by Sierd Woudstra (Grand Rapids: Wm. B. Eerdmans, 1979), p. 297.

⁷Even Luke who develops a theology of "no return" whose end is Jerusalem (Lk. 24:52) and "the end of the earth" (Acts 1:8; 28:14-30), mentions Galilee in connection with the Ascension (Acts 1:11). Likewise, in John's Gospel Galilee is given a place of prominence at the beginning (the point of departure) and conclusion (the point of arrival of the Risen Lord), (Jn. 1:43; 21:1). On the place of Galilee in the Fourth Gospel, see L. Díaz-Merino, "Galilea en el Cuarto Evangelio," *Estudios Bíblicos*, 31:3 (julio-setiembre, 1972):253ff.

⁸Virgilio Elizondo, Uncorrected Galley Proofs of *The Mexican American Promise: A Galilean Journey* (Maryknoll, N.Y.: Orbis Books, 1983), p. 46.

⁹Jean Jacques von Allmen, *El culto cristiano: Su esencia y su celebración*, trans. from the French by Antonio Chaparro y Luis Bittini (Salamanca: Ediciones Sígueme, 1968), p. 23. English trans.: *Worship: Its Theology and Practice* (N.Y.: Oxford University Press, 1965).

¹⁰Elizondo sees in Galilee and Jerusalem a double hermeneutical principle: (1) "What human beings reject, God chooses as his very own" (the Galilean principle); and (2) "God chooses an oppressed people not to bring them comfort in their oppression, but to enable them to confront, transcend, and transform whatever in the oppressor society diminishes and destroys the fundamental dignity of human nature." Cf. *Galilean Journey*, p. 94; cf. pp. 82-103.

¹¹Cf. Robert Meye, *Jesus and the Twelve: Discipleship and Revelation in Mark's Gospel* (Grand Rapids: Eerdmans, 1968), pp. 80ff.

¹²For my interpretation of the pericope in Mark 1:16ff, see the second chapter of my *The Integrity of Mission* (San Francisco: Harper and Row, 1979).

¹³Meye, *The Twelve*, p. 85.

¹⁴*Ibid.*

Resumen

A base del tema de la periferia y el centro, tal como lo ha desarrollado Virgilio Elizondo, se explora en este ensayo lo que el origen Galileo de Jesucristo implica para el evangelismo. Puesto que el Maestro es el primer evangelista, y la pauta y contenido de cualquier otro evangelismo, el hecho de que la cultura galilea haya sido parte de la periferia es parte esencial tanto del evangelio como del modo en que ha de ser comunicado. La cruz es el resultado directo, la consecuencia indeludible, de los comienzos galileos del ministerio del Crucificado. El discipulado de quienes siguen a este galileo necesariamente ha de incluir la misma nota de rechazo. El Resucitado llama a sus seguidores—inclusive a los que antes le rechazaron por ser galileo— a seguirle, a ser rechazados y aceptados con El. Nuestro evangelismo de hoy tiene que aprender de la naturaleza galilea de la vida y del mensaje de Jesucristo. Ha de ser un evangelismo que les anuncie buenas nuevas a los que viven en la periferia, y que regrese a la periferia para hacer ese anuncio, como el Resucitado regresa a Galilea.

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La oración y el proceso de la liberación interior

Carmen M. de la Vega

El 15 de octubre de 1982 se conmemora la fiesta y e cuaternario de una de las figuras cumbres de la iglesia occidental, Teresa de Jesús. Hablar de la Santa hoy en día como persona liberada nos viene muy a propósito. La liberación de la persona nunca llegará a ser un tema cadente, sino que nos llamará continuamente a revisar la dinámica de nuestra vida. En los siguientes párrafos se propone un modelo acequible. Teresa de Jesús, maestra en el camino de la oración, y madre fundadora del Carmelo Descalzo.

Nació el 28 de marzo de 1515 en la pequeña aldea de Gotarrendura en la provincia de Avila, en el corazón de Castilla la Vieja. Compartió el hogar familiar con nueve hermanos y dos hermanas.

Era de alma noble, generosa, abierta, apasionada, determinada, sensible, extremadamente cariñosa. Ponía todo el ser en todo lo que emprendía. Su espíritu engrandecido había sido nutrido por los campos desnudos de Castilla, por la paramera helada de Avila, por la moruña sin horizontes y por los picachos atrevidos de la Sierra de Gredos que se lanzaban hacia el azul abulense. Las antiguas murallas que encastillaban a Avila, la Centinela de Castilla, habían dejado profundas huellas en su ser. Siempre conservó su imagen y le sirvió de inspiración para la joya de sus escritos sobre la oración, *El Castillo Interior*.

Quizás algunos preguntarán, ¿Qué nos puede decir una mujer del siglo XVI a los que vivimos en este siglo moderno? Nos separan no sólo cuatro siglos, sino también culturas distintas, y dos momentos históricos muy diferenciados. Sin embargo, afirmamos que Teresa de Jesús nos puede decir mucho. Nos puede señalar una espiritualidad de matices bastante modernos donde encontraremos ecos de nuestra situación contemporánea.

El eje de la espiritualidad teresiana fue la oración. Para ella, entregarse de todo al Señor fue entregarse con entereza a la oración. Allí encontró el cauce de todos sus afectos, de toda su energía psíquica y de todos sus anhelos. En la oración y por

la oración se entrentó con su propio yo, el yo desnudo y sin disfraces. Por medio de la oración encontró el equilibrio y la armonía de su personalidad. Los valores humanos a través de la oración serían desarrollados a lo máximo. Era una mujer abierta, apasionada, fuerte y determinada. Tan fuerte que su fuerza tocaba a veces en lo varonil.

La oración teresiana no fue un ejercicio abstracto, cerebral, sino una experiencia vivida desde lo más profundo del corazón. La oración para ella era entablar una estrecha amistad entre ella y Jesús. Estarse a solas con El, consolarle, hacerle compañía. Era una comunicación prosencial. Ante Jesús, su vida se iba sanando. Sentía un verdadero saneamiento, una cura de la personalidad herida y dividida. Lo que más arrastraba a Teresa eran sus afectos. Aquel corazón sensible había que encauzarlo y tirar de él con suavidad.

No es posible entrar detalladamente en la vida de Teresa de Jesús, ni tal es el propósito de estos párrafos. Sin embargo, hacer un apartado, señalando las etapas principales de su vida, nos ayudará a apreciar el proceso de su desarrollo espiritual y a la vez humano.

Pasamos por alto los años antes de su ingreso en el Monasterio de la Encarnación en 1535. La primera etapa entonces abarca del año 1535 hasta 1554, cuando experimentó su renombrada conversión. La segunda, desde 1554 hasta 1562, años de cambios muy profundos, esencialmente interiores, pero que se proyectaban hacia el exterior. Por último, la etapa que nos reveló el florecimiento y el equilibrio de su personalidad logrados mediante la oración. El fruto de esa armonía interior es el corazón apostólico de la Madre Fundadora y la Madre Autora. Fueron los años de 1562 a 1582, años llenos, ajetreados y a la vez muy felices, ya que fueron los años de las fundaciones, trámites, negocios, amistades, persecución y, finalmente, su muerte.

A los veinte años Teresa de Ahumada ingresó en el Monasterio de la Encarnación. Se observaba allí la regla mitigada o relajada. No obstante, el Monasterio de la Encarnación conservaba algo del fervor de sus fundadoras, y no hubo en él religiosas de vida escandalosa. Teresa, al entrar plenamente al ritmo particular de la Encarnación, participaba en todas sus costumbres: vivía lujosamente en una celda de dos plantas; llevaba el hábito con todo el esmero que se le había enseñado; calzaba chapines; frecuentaba el locutorio y

permanecía en palacios nobiliarios según se lo requerían la priora o el padre provincial.

A pesar de todo, nunca se apartó de la oración. Por cada hora que pasaba en el locutorio, pasaba otra en su oratorio. Allí, con el ojo en el reloj de arena y a palo seco, diariamente se mantenía unas dos horas.

Los famosos diecisiete años de sequedad espiritual fueron efectivamente años de estancamiento para el espíritu de Teresa. Algo la tenía atrapada y sin poder adelantar. La dificultad provenía de dos realidades concretas. Primero, el método de orar enseñado en la Encarnación, un método de "no pensar nada". Era una oración vaga, trascendental, cerebral, que no ayudaba a que la persona se centrara ni echara raíces. Además, ella misma experimentaba una lucha interior que le era angustiosa. Se sentía polarizada y dividida entre sus aspiraciones espirituales, las metas que se asignaba, y su vida en realidad tal como la llevaba. Existía un choque entre el mundo exterior y el interior. No podía adaptarse a las consignas exteriores que la dejaban fracasada por dentro.

Siempre se ha señalado el año 1554 como el de su conversión. Sin embargo, ésta no fue un hecho aislado, sino el fruto de un largo proceso que abarcaba muchos años. Había abandonado la oración sencilla que había empezado en el Convento de las Agustinas cuando contaba solamente diecisiete años. Pero en 1554 se centró de nuevo en la humanidad de Cristo, y su progreso fue rápido. Experimentó un sanamiento interior que poco a poco la integraba y tranquilizaba. Era el movimiento desde la división y la falta de armonía hacia la integración, el equilibrio y la libertad interior, pero todo alcanzado por vías de la oración. Jesucristo fue el eje del carisma teresiano y a la vez de la oración teresiana. Al principio ésta era muy sencilla: estarse a solas con Jesús. Ella entregaba su presencia al Señor y El pronto la colmaba con la Suya: Cristo cabe mí, Cristo dentro de mí. Se intensificaba esa presencia y al paso ella se sentía más fuerte, segura y centrada. Empezaron los primeros brotes de una personalidad integrada y equilibrada.

Cristo como el eje es la más fuerte característica de la oración teresiana. Pero otra que también surge con frecuencia es la oración vista como una peregrinación al interior del ser. Desde dentro Dios se hace cargo de todo movimiento del cuerpo y del alma. Al ponerse en comunicación con ese Dios

interior proyecta la oración hacia dentro, donde cada parte del alma tiene su estilo de orar. A medida que el alma se va centrando en sí y mete a Dios dentro, llega un momento cuando encuentra su propio centro, que es donde mora el Espíritu Santo, y desde allí actúa en todas las zonas de la personalidad, haciéndolas vibrar sin ninguna estridencia. Al- quien ha dicho que la doctrina teresiana es la doctrina del equilibrio humano. Y así tiene que ser, ya que en la oración tiene que orar toda la persona. Si hay una zona que se escapa, funciona media persona. Muchas veces en la oración funciona el cerebro pero no la persona. Igualmente lo cerebral frecuen- temente se sobrepone a lo que pide el corazón. No es que se apruebe un sentimentalismo vacío y superficial. Todo lo contrario, la afectividad tiene que estar en gobierno, y hay que digerir e interiorizar toda nuestra afectividad, sometiendo de esta manera la persona total al sople divino del Espíritu Santo.

Los que emprendan el viaje vertical hacia su propio interior ya habrán descubierto que uno de los más fuertes requisitos es el conocimiento propio. Conocerse a uno mismo se iguala al acto de comer diariamente el pan de la humillación. La Santa afirma que hay que comerlo por todo el camino. Es decir, no se puede avanzar sin aceptar toda nuestra realidad. Paralelamente, este conocimiento va unido al desarrollo de todas nuestras mejores cualidades: cada don, cada talento puesto al servicio del reino de Dios. De esta manera la oración teresiana es una afirmación profunda de los valores humanos. La fe en nosotros mismos radica en la realidad que al fin y al cabo somos muy regalados por el Señor. Lo que somos tanto como lo que ideamos querer es puro don. Todo es recibido para después ser generosamente compartido.

Quizás nada pese tanto como mantener la voluntad firme: "una determinada determinación" es lo que llama la Santa. Es decir, tomar en mano propia la dirección de nuestra vida. "Haced virtud de la necesidad", afirma enérgicamente la Santa. Hay que vivir la vida, no ser vivida por ella. Hacerse responsable uno mismo pero a la vez afianzarse en la bondad del Señor poniendo plena confianza en el amor increíble que El tiene para con nosotros.

De la pluma de Teresa encontramos ánimo. Sus palabras parecen sonar el clarín, una llamada a seguir adelante con determinación:

¡Oh hermanas mías! Que no es nada lo que dejamos ni es nada cuanto hacemos ni cuanto pudiéramos hacer por un

Dios que así se quiere comunicar a un gusano. (Moradas 6:4)

Y en otro sitio escribe:

—Póngame en los brazos de Dios y fío de mis deseos. Que estos, cierto entiendo son morir por El y perder todo descanso y venga lo que viniera. (Cuentas 3:9)

"Venga lo que viniera" . . . pues lo que viene es una transformación de la persona tan tremenda y tan profunda que ya no es la misma. El premio de adentrarse en sí misma para encontrar al Dios que mora en su centro interior es el corazón apostólico. Habiendo emprendido el viaje interior, el vertical, el más penoso y angustioso, ahora recibe el Espíritu Santo de Jesús, la liberación de todo su ser y de toda su energía psíquica. Dios es el que la lanza hacia fuera con tanta fuerza que quisiera tener mil vidas para llegar a nutrir la vida en sólo un alma. Quisiera vivir para siempre en este valle de amargura con tal que se librara sólo una persona de encerramiento que traen los poderes de la oscuridad. Este lanzamiento del Señor hacia fuera es el viaje horizontal —la peregrinación entre hermanos y hermanas. El caminar lado a lado en búsqueda de la Cara de nuestro Dios. Las personas que hayan experimentado este doble movimiento testificarán que es la experiencia de luz; de las tinieblas a la luminosidad de un sol brillante. La oración se convierte en un manantial de agua viva que fluye constantemente dentro de la persona. Dios es la fuente inagotable y hace que emanen las aguas de la vida interior. Es el agua viva prometida a la mujer samaritana aquel día que el Hijo de Dios sintió sed y le pidió a una mujer marginada de la sociedad que aliviara su necesidad.

Para Teresa, el lanzamiento apostólico halló expresión en los años de la reforma: 1562-1582. Tuvo que superar las limitaciones de ser mujer impuestas por su siglo y por su momento histórico: la Inquisición Española, el Concilio de Trento y la guerra contra los luteranos. Trascendió todo de una manera tan completa que su figura y su persona se han hecho una encarnación acequible a la persona liberada; y dentro de esa realidad, va la mujer liberada. Es Teresa quien nos habla en el Libro de Su Vida del manantial interior, esa agua viva que saciará nuestra sed de ser personas completas, de ser personas equilibradas y en estado de armonía.

En conclusión, la vida de oración inicia dentro de nosotros un proceso. Este proceso nunca acaba. Es decir, siempre estaremos en un estado de devenir. Es la conversión continua o

la metanoia a la que cada cristiano ha de dedicarse diariamente. Pero Teresa nos dice por medio de su proceso vivido y experimentado que la oración es el camino seguro para llegar a alcanzar esta meta de Dios. La oración hizo de Teresa una mujer determinada, enérgica, de mucha apertura; sensible pero no sentimental; una aventurera práctica y a la vez una revolucionaria carismática.

Su liberación interior fue el toque carismático del Señor. Fue una liberación que abarcaba toda la persona y que señaladamente iba muy vinculada a las decisiones y a todo cuanto radicaba en su voluntad. De pronto, ella se vio iluminada por una nueva perspectiva, un modo objetivo de percibir las cosas como las veía Dios. Era un estar por defuera de los acontecimientos que le rodeaban. Cayó en la cuenta que su pasado, su historia personal, iba impregnada de la Presencia del Dios Vivo que la amaba tiernamente y que iba transformando los pormenores de su vida para que alcanzara su mayor desarrollo personal.

Por su obra vivida y escrita nos enseña que al orar y al entregarnos a la vida de la oración uno inicia el proceso de la integración de la persona. Por medio de este proceso continuo se llega al equilibrio de todas nuestras tendencias y fuerzas interiores. Las dos palabras claves en el proceso teresiano son la integración y el equilibrio. Y los resortes de la liberación interior para ella fueron la humanidad de Cristo como el eje de su oración, una determinada determinación, conocerse a sí misma, y encauzar toda la persona en la oración.

La persona liberada está repleta de vida y amor. Teresa nos aconseja: "La cosa no está en pensar mucho pero en amar. Haced todo lo que despierte en vos el amor."

Teresa de Jesús se levantó por encima de todos los prejuicios de la sociedad. Lo que la sociedad había puesto como fronteras de la liberación de la mujer, Teresa lo rompió y cruzó. Llenó por completo su momento histórico. Se hizo de moda: reformadora, fundadora, escritora, mística y doctora de la iglesia, la Mujer Universal.

Summary

October 15 will be the fourth centennial of the death of Saint Teresa. On this occasion, it is well to look at her in order to discover what she can contribute to our understanding of

the spiritual life, and of the liberation that comes from it. Teresa's spiritual life, after a painful period that she called "the long drought," was the source of her liberation, which enabled her to break the molds that the society of her time would have set on her life. This liberation came through the discipline of prayer, in which Teresa delighted in the presence of Jesus, and from which she drew her "determined determination."

Reseña bibliográfica

Luis N. Rivera-Pagán

El pensamiento cristiano revolucionario en América Latina y el Caribe. Por Samuel Silva (Salamanca, España: Sígueme, 1982), 393 págs.

Este es el primer intento importante que hace un recuento histórico y, simultáneamente, un análisis teórico amplio del desarrollo, contenido y metodología de la teología latinoamericana de liberación.

Es una tarea ardua, ya que mucha de la literatura está constituida por conferencias mimeografiadas, artículos de revistas de escasa circulación, resoluciones de congresos, declaraciones jerárquicas y escritos provisionales en el contexto de encuentros y asambleas. El autor pasó varios años localizando, clasificando y ordenando este material disperso y, a primera vista, fragmentario.

El libro es muy ambicioso. Silva cita a todos los autores principales y muchos de los secundarios de esta nueva corriente teológica. De hecho, su colección de citas directas resulta ser una introducción útil a la nueva teología latinoamericana para quienes no están familiarizados con ella. Silva es protestante, lo cual, sin embargo, no es obstáculo para su conocimiento y discusión de los teólogos católicos, quienes reciben en su obra el tratamiento prioritario que merecen en el contexto latinoamericano.

La tesis central del libro es que la teología latinoamericana de liberación constituye, no sólo el principal aporte de nuestro continente a la reflexión sobre la fe, sino también una verdadera e importantísima revolución teórica en la concepción de la fe y de la teología.

La fe deja de ser una epistemología defectuosa de verdades esenciales, eternas y ahistóricas, para convertirse en esperanza de, y compromiso con, la liberación de los oprimidos y explotados. Dicha liberación no se refiere a un mundo post mortem, sino a la transformación revolucionaria de la única historia que existe, la temporal y espacial. La teología, por consiguiente, se convierte en reflexión crítica acerca de la praxis de liberación, la cual asume plena historicidad y carácter político.

Esto constituye una historización de la existencia y del pensamiento cristiano, liberándolos de su, para Silva, "cative-rio" a las concepciones "idealistas" y "dualistas" de la cosmovisión griega (aunque el autor escribe indistintamente "griega", "grecorromana", "helénica" y "platónica", se refiere realmente a la filosofía platónica o, más bien, a cierta adaptación del platonismo al cristianismo), lo cual conlleva el redescubrimiento de las tradiciones hebreo-cristianas más auténticas. La teología de la liberación sería, por ende, una recuperación del verdadero espíritu bíblico, resultando en una nueva hermenéutica, la cual dialectiza la exégesis del texto con la experiencia del contexto histórico actual.

Silva insiste en que esta concepción de la fe y de la teología posibilita la novedad metodológica de la utilización no dogmática del marxismo como instrumento de análisis social y, además, la incorporación de los cristianos al proyecto histórico y político del socialismo.

El autor tiene conciencia de lo herético que esto parece tanto a cristianos como a marxistas tradicionales. Critica a ambos por haber convertido al cristianismo y al marxismo en sistemas cerrados y antagónicos. Analiza muy sugestivamente las diversas maneras como la nueva teología latinoamericana abre los caminos de diálogos con el marxismo y los marxistas.

En suma, este libro es una valiosa aportación al entendimiento de la nueva teología escrita en español, y merece ser leído por todos los hispanos norteamericanos que interesan profundizar sus vínculos con sus hermanos al sur del Río Grande.

Toward a Theology of Migration

Hugo L. López

There is an urgent need to initiate the formulation of a biblico-theological basis for our Christian ministry with and to ethnic minorities in the U.S., particularly Hispanics. Other theologies have been attempted which address the Hispanic situation and seek to interpret the Gospel of Jesus to those needs. The best known of these attempts is the theology of liberation.

However, as recognized by its own proponents, the theology of liberation has emerged out of the predicament of Latin American peoples and is, therefore, valid only in that particular situation. It deals with the socio-economic-political condition of the poor and the oppressed in the Latin American countries. They are in a desperate situation that needs the salvation, the faith, the guidance, the strength that only Christ can provide. But their predicament is not the trauma of uprooting themselves out of their native land, the uncertainty of migrating between two different countries, and the challenge of settling in a new culture. Referring to the predicament of the Hispanic immigrant in the United States, Kyle Haselden has written:

He has broken with the old but has not been accepted by the new; he has not been received but has nothing to return to; his past and his future are blocked, and he is not at home in the present. This kind of exclusion, this alienation, can be deeply disturbing.¹

"The Lord said to Abram, 'Go from your country and your kindred and your father's house to the land I will show you'." Abram —later called "Abraham," as we all remember— has been recognized by Biblical tradition as the first "monotheist" and as "a friend of God." This indicates his spiritual migration from the worship around him of a multiplicity of gods, to his own awareness and acceptance of the One and True God to whom he pledged his allegiance. It also points to the kind of vivid, real, and illuminating relationship that was developed between God and himself. When he started his second migration, —this time not a spiritual, but a spatial migration— he did so with a deep sense of obedience and trust in the One True God that he had come to recognize as the Lord of his life. Therefore, although he did not quite understand God's plan for this spatial migration, he obeyed because he had

put all his trust in God.

In Abraham's vital experience we see four basic theological factors:

- a) **Awareness** of one's longing for, and need of, the only true God, beyond and above the petty deities and idols worshiped by one's culture;
- b) **Acceptance** of God's conditions for our return, under the divine provision for our salvation;
- c) **Recognition** of the fact that God will be with us all through our existential migration, and beyond;
- d) **Commitment** to this God-empowered and God-guided migration "to the land that God will show us."

These basic theological factors can be found, in various ways and degrees, in the Biblical stories of the Flood, the Exodus, and the Prodigal Son—in the Flood, from the building of the ark to the building of the altar to thank God for the promise given in the rainbow, in the Exodus, from the calling of Moses to the settling in the Promised Land, and in the Prodigal Son, from the awareness of his longing to the celebration given by his father.

The last two factors should be highlighted here: the need for our **recognition** of God's presence throughout our migration, and our **commitment** to be empowered and guided by God in our migration "to the land that God will show us." These two come after the acceptance of salvation, and are to be seen as the natural expression of salvation. In other words, salvation is not to be conceived as something to be experienced and treasured by the believer in alienation from the world. It is not a salvation which merely looks back, to affirm that one has been saved from sin, from waste, from whatever form of slavery. The traditional formulation of salvation, that we are saved by the power of God as shown in Christ, anew and actualized in our current theology, so that it is not a salvation which only looks backwards. Having a clear realization of from what we have been saved, and by whom or in whose power, we often limit the purpose of God's plan of salvation to merely "securing a personal ticket to heaven," which is a common understanding of "eternal life."

But salvation is not an event subject to time in such a way that eventually it becomes trapped in the past. It is not something that took place some time ago in my life, with consequences only for my spiritual life in the present and for my "eternal life" in the future. The word "salvation" has its etymological origin in the Latin word "salus," which means

health. And health is a medical term used to describe the condition of a human being who is to a large extent free from the impairment of disease, which is always crippling and enslaving in varying ways and degrees. But medicine, including the contribution of psychiatry, also tells us that the proper care of this condition of health requires both proper nourishment and the proper exercise of physical and psychic faculties in pursuit of goals set beyond and above individual needs.

Thus salvation is the "healthy," wholesome condition, made available to us by God in Christ, which implies our entering eternal life and which enables us to achieve our double realization. What is proposed here is a **theology of migration** based on a whole and wholesome doctrine of salvation, beginning at the "salvation from" end of the process, represented by the **emigration** stage; continuing with "salvation in" Christ during the **migration** stage; and finding fulfillment in "salvation for" the purpose of double realization at the stage of **immigration**.

We need to give serious consideration to all three stages of the process of social migration, and to see the process of divine salvation as active in all three of them. The Latin American theology of liberation needs to be especially sensitive to the danger of overemphasizing the beginning of the process "liberation from," that is, liberation from oppressive structures, to the detriment of the aspect of "liberation by" or "in whose power," and even more to the detriment of "liberation for," that is, for what purpose.

On the other hand, in our proposed theology of migration, we need to be sensitive to the danger of overemphasizing the other extreme of the process, the immigration side, to the detriment of the emigration of peoples out of their own countries and the in-between stage which is properly migration. We are in danger of this just because immigration is the end of the migratory process that we see in this country, in the same way as "liberation from" is the beginning of the process that the liberation theologians see as necessary in the situation of the Latin American countries. But the danger of considering only part of the process and, therefore, of formulating only a partial theology is quite real in both situations.

In ministering to the peoples that come to our nation, or whose ancestors came from another country, we need to keep in mind that these immigrants—or descendants of immigrants—went first through the trauma of emigration, then the pilgrimage of migration, and finally the shock of immigration.

tion. Of course, this includes both those individuals who have personally come to this country, and those others born here, but whose races are still viewed as immigrants, as strangers, who are not always welcome by the prevailing Anglo-Caucasian majority.

The Biblical stories of Abraham and of the Exodus can be used as valid models for both the theology of liberation and our proposed theology of migration. But, in the same way as the theology of liberation should not deal only with the oppression of the land of slavery in the Egypt of contemporary Latin American society, our proposed theology of migration should not deal only with the immigration into the United States. Both theologies should carefully view the motivation that moves them along the process of implementation of their postulates. Is it hatred of the oppressor, or love of the oppressed? Is it revenge for past injustices, or a search for divine justice? Let us pray that the Holy Spirit may guide us to find answers to these questions.

Footnote

¹Kyle Haselden, *Death of a Myth* (New York: Friendship Press, 1964), p. 25.

Resumen

Para nuestro ministerio con y para los hispanos en los Estados Unidos, se ofrecen los rudimentos de una teología de la migración. Al conocer a Dios, Abram, confiado en El, emprende su migración espacial. El hijo distanciado de la parábola emprende la suya espiritual estando lejos de su padre, a quien regresa física y espiritualmente. Nuestro encuentro con Jesucristo produce en nosotros conciencia de la propia necesidad de Dios, de modo que aceptamos la salvación que El hizo posible, reconocemos su presencia en nuestras vidas, y nos consagramos personalmente en peregrinaje hacia su Reino.

La liberación es solamente la primera etapa de un proceso. De igual modo, emigrar (ser salvo del pecado) no es suficiente; es necesario migrar (vivir en el poder de Cristo) hasta llegar a inmigrar (realizar el plan de Dios al salvarnos) entrando en la vida eterna.

Los grupos minoritarios en los Estados Unidos han experimentado la migración espacial; necesitan el acogimiento y apoyo de cristianos de todas las razas para realizar o completar la espiritual.

